Secretary of Labor Arthur J. Goldberg has called for the adoption of administration proposals "vigorously attacking" the "intolerable" working and living conditions of the Nation's migratory farm workers.

Secretary Goldberg declared recently that it is "shocking" that public policy has been directed toward perpetuating a farm labor system based on "underemployment, unemployment, and poverty."

Goldberg emphasized that "for the first time in history every agency of the national administration is working together to improve the labor conditions in agriculture." He called for support from the American people.

"The present Administration has taken the position that the time for study has passed, that the time for action is now, that the United States can no longer afford this black mark on its domestic economy," he said.

The Secretary noted that the Administration is supporting fully the legislative proposals of Sen. Harrison Williams (D-N. J.) to improve the health, education and working conditions of migrants.

President Kennedy recently predicted that the years ahead would see a growing link between the United States and the new states of Africa.

Speaking at an African Freedom Day celebration in Washington, D. C., he told members of Congress, executive branch personnel and diplomats from African nations that "we feel extremely close" to the continent of Africa. He told the Africans that their "brightest days are still ahead," and added his wishes for an intimate relationship between their states and this nation.

Two ecumenical conferences will feature courses and workshops on social action this summer.

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a service of the
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- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

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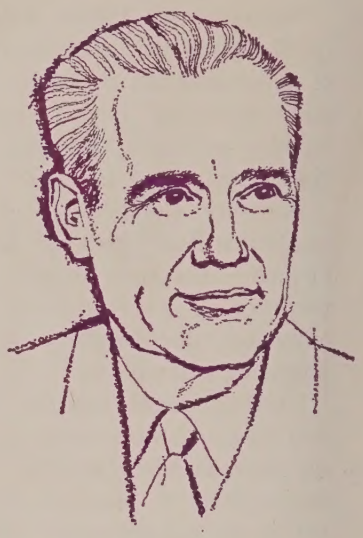
The General Secretary writes



*Welcome, Delegates—To Method*ism's first Convocation on Christian Social Concerns. You come to Washington at a time when the Nation has unprecedented need of Christian statesmanship. Your representatives on Capitol Hill will greet you as citizens with public-spirited purpose rather than profit-motivated pressure.

When on the Hill visit also the home offices of your General Board. Let us plan together while here that the people we represent may be inspired for more effective service at every community level, and sufficiently empowered for creative action by Him who is Lord of all.

Secretary Ribicoff has created a new Department of Family Safety as another needed service of Health, Education and Welfare. The former governor used to say "a drinking driver fears loss of license more than loss of life." His new assistants can now promote legislation and supply executive leadership that will inspire, for the sake of total family safety, the growing pattern of abstinence presently enjoyed in the United States.

You have by now received modest reports of the immense success of the National Conference on Human Relations, sponsored jointly by this Board and the Woman's Division of Christian Service. This meeting was distinctive in at least two aspects:

1) It was a consultation of the church's best leadership from every region of Methodism, and, 2) the well attended discussion groups came out with more practical specifics than generalizations. Local churches may now anticipate more help toward solutions than mere statements of problems.

The Communications Department, under the leadership of soon to be Doctor Donald Kuhn, is considering the desirability of a more colorful format for *Concern.* Other innovations will be presently announced. Readers will find in this addition one of Methodism's most resourceful young leaders. The many responsibilities that go with the portfolio of "Communications" will be ably discharged by the exceptionally fine staff of that Department.

Plans are in process for special issues of *Concern,* films, and new brochures that will help pastors deal constructively with the problems posed by communism, other un-American attacks upon the churches, and fascist methods now discrediting the effective leadership of highly trustworthy Christians. We now have available (on your order) many resources our people need for making a creative and courageous witness in these days of muddled, and sometimes malicious, charges.

It is not too late to register with your Congressman your views on the Federal Aid to Education Bill. Roman Catholics have outnumbered us 10 to 1 in expressing opposition to the President's proposal. Bishop Lord recently testified before the Senate Committee that "it is sheer casuistry to make a distinction between outright grants and long-term, low interest loans to parochial schools."

Many expressions of appreciation have been received from the Nation's highest officials for the work of this Board in behalf of several of President Kennedy's timely proposals. The 1961 edition of *Register of Christian Opinion* will help you to encourage sincere citizens within your reach to become more active in the processes

(continued on page 16)

The Attorney General's legislative program

A statement by

Robert F. Kennedy

Attorney General Robert F. Kennedy has sent to Congress suggestions for a legislative program to help curb crime in the United States. On April 6 the Attorney General transmitted his suggestions to Vice President Johnson, Speaker of the House Sam Rayburn, Rep. Emanuel Celler, chairman of the House Judiciary Committee, and Sen. James Eastland, chairman of the Senate Judiciary Committee.

On the same date, Attorney General Kennedy released a statement concerning his program. In it he said:

The statement

I was seriously concerned with organized crime before I took office. In the past two and a half months, I have become even more aware of how far racketeering has infiltrated our society. Racketeers have moved on from illegal enterprises to infect legitimate business, labor unions and—as the newspapers noted again recently—sports. At the same time the racketeers have tightened their hold on bookmaking, narcotics, extortion, prostitution, numbers games, and other gambling.

Traditionally, action against the rackets has been mainly the province of local authorities. In some areas, racketeers have corrupted the authorities. In many localities, they have outgrown the authorities. The rackets have become too widespread, too well organized, and too rich.

It is my firm belief that new laws are needed to give the FBI increased jurisdiction to assist local authorities in the common battle against the rackets. Therefore, today I have sent a series of proposals to Vice President Johnson and Speaker Rayburn for consideration by the Congress. Three of the measures are new. Three were proposed by Attorney General Rogers and the other two are revisions of bills he initiated. These are the measures:

Prohibition of interstate travel supporting racketeering

More and more the bankrollers and kingpins of the rackets live luxurious, apparently respectable lives in one state, but return periodically to another state to collect from the rackets they run by remote control. This bill would prohibit interstate travel to advance illegal business activities.

Prohibition of interfering with witnesses

If a witness appears in a judicial or Congressional investigation, he is protected against threats or harm by criminal statutes. Yet, there is no federal law which protects the witness who seeks to cooperate with the Department of Justice or an agency of the federal government. Coercion or threats against persons cooperating in a government inquiry should not be tolerated.

Extension of the Federal Firearms Act

At present, this act bars interstate shipment of weapons to or from those convicted only of certain crimes. These measures would extend the prohibition to all crimes punishable by more than a year's imprisonment.

We are recommending revisions of two proposals, dealing with gambling, made by Attorney General Rogers. These measures are:

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NOTES ON THE NEWS-

"Suppose I went straight and became a big business success. I might end up in jail anyway!"

(continued from page 3)

Prohibition of interstate use of wire communications for betting.

This measure would make the interstate use of telephones or telegraph for bookmaking or other gambling a criminal offense. Radio and TV are not affected since they can be adequately controlled under existing law. This bill sent up by Attorney General Rogers provided only for the removal of the facility. This means merely reestablishment of the facilities at a new location and we believe it would be more effective to make the prohibited activity a criminal offense.

Prohibition of interstate transportation of gambling materials.

Our revisions are more specific about the material involved and would ban the interstate transportation of sports betting forms, certificates or devices used in bookmaking, numbers games or other gambling.

Attorney General Rogers recommended three measures on Jan. 18. We support them and urge their enactment. These are:

Immunity for certain witnesses in labor-management racketeering cases.

This would compel testimony from employers and employees before grand juries and courts, but would give them immunity from prosecution—employers under the Taft-Hartley Act and employees under the Hobbs Act.

Extension of the Fugitive Felon Act.

Like the Firearms Act, this now applies only to certain crimes. This bill would make it a crime to flee interstate from prosecution for any crime punishable by more than a year in prison.

Prohibition of interstate gambling machine shipments.

In 1951 Congress passed the Johnson Act, generally forbidding interstate transportation of any gambling device. Experience has shown this law applies only to slot machines. The proposed measure would cover other types of machines used primarily in gambling.

These eight proposals could deal a heavy blow to racketeering. Let me emphasize the word "could." Neither this set of laws nor any set of laws will stamp out organized crime in this country. Laws are only as effective as their enforcement. Piecemeal enforcement attempts clearly have not succeeded.

I am glad to report that with the assistance of Mr. Hoover and the FBI we are making progress in pooling information and coordinating investigations in organized crime and racketeering. There is effective participation by all the federal law enforcement agencies and by some state agencies, and these eight measures could be of great assistance in making this cooperative effort far more effective. However, in the last analysis, what we do in this field depends on what the record shows three, four, or five years from now—not what we say today.

Assistant in delinquency

I would also like to announce the appointment of David L. Hackett of Dedham, Mass., as special assistant to coordinate the Department of Justice's efforts in the field of juvenile delinquency and youth crime.

As you may know, I also have been in contact with Secretary Ribicoff and Secretary Goldberg, and we will make some recommendations to the President on what the federal government can do.

All statistics point to an alarming increase in juvenile delinquency and youth crime. The financial and social cost is incalculable. The Department of Justice already has asked Congress for $618,000 to aid and assist the more than 5,000 young offenders in federal institutions to lead useful law-abiding lives upon their release. But it is becoming more and more evident that even substantially increasing the effectiveness of control and treatment efforts will not solve the problem.

This raises the question of what we, as a people, are prepared to do about juvenile delinquency and youth crime in terms of time, money, and dedication. I am terribly concerned with what I have found out about the extent of juvenile delinquency since I came to the Justice Department. This matter must have priority attention from all segments of society.

While the ultimate responsibility for dealing with the problem rests in the homes and communities in America, it is clear the Federal Government must give all the leadership and guidance possible to help the efforts being made in the local communities and to help individual states better these efforts. Mr. Goldberg, Gov. Ribicoff and I are convinced there is more we can do to give leadership and assistance and this what we intend to do.

The poor face problems in the criminal courts not shared by the rich and I have appointed nine men of distinguished public service to serve on a special committee to investigate the unique problems these people face in the Federal criminal courts.

Anti-drug settlement opened

An anti-drug settlement sponsored by Protestant churches has opened in Hong Kong. The first four families will serve as part of a pilot project.

Operated by the Christian Welfare and Relief Council, a body of 24 Protestant churches in Hong Kong, the settlement receives funds principally from the World Council of Churches and Church World Service, relief arm of the National Council of Churches in the United States.

The experiment has the active support of the British Crown Colony government and its prison department. The government provided the site for the pilot project and 60 drug addicts from Tai Lam Chung prison built the first four houses, aware that the settlement is designed for them and their fellow addicts.

If this project succeeds, a second settlement is planned on Lan Tao Island to accommodate several hundred families of both farming and industrial workers.

Heroin-smoking is so common among the colony's swarming refugees that it is estimated 100,000 are addicted.

It is with the purpose of breaking this vicious habit that the Christian Welfare and Relief Council began its project. Prisoners dammed a stream to provide the settlement with piped water and constructed two-room cottages equipped with small kitchens.

The first four families to move in will include two gardeners and two industrial workers. More cottages will be built to accommodate eventually four farming families and 10 factory workers' families.

Background material on Attorney General's suggestions

1. Interstate travel

Racketeering activities are defined in this measure as those involving gambling, liquor, narcotics, prostitution, bribery, or extortion which are either Federal crimes or crimes in the state in which they are committed. This bill would also encompass travel across borders of the United States as well as state borders. The maximum penalty would be a $10,000 fine and five years imprisonment.

2. Witnesses

This would add a new section to the obstruction of justice chapter of Title 18, *United States Code*. The measure covers intimidation and injury to any person or property or the giving of false or misleading information. Maximum penalty would be $5,000 and five years in prison.

3. Firearms Act

Only certain specified crimes of violence are now covered by the Firearms Act. These include murder, kidnapping, robbery, rape, mayhem, etc. This measure amends the act by substituting the words "crime punishable by imprisonment for a term exceeding one year" in the place of the present words "crime of violence."

4. Communications for betting

While this measure is in the same area as one proposed by Mr. Rogers, it is sufficiently different to be almost a new bill. Unlike the earlier proposal, it would not apply to radio and television broadcasts of sports events since it is felt that the Federal Communications Commission has ample authority to control transmission of gambling information by such media.

Also, unlike the earlier proposal, this bill makes it a criminal offense, with maximum penalty of $10,000 and two years imprisonment, to so transmit betting information.

5. Interstate gambling shipments

Bookmakers, lottery and numbers game operators often operate interstate and on a wide scale. Jurisdictional limitations have handicapped state enforcement attempts and statutory limitations have handicapped federal government. This measure, a slight modification of an earlier one, would untie the hands of federal government.

The bill covers "any record, paraphernalia, ticket, certificate, bill, slip, token, paper writing, or other device designated for use in bookmaking wagering pools with respect to a sporting event, or in a numbers, policy, bolita, or similar game."

Maximum penalty is $10,000 and five years imprisonment.

6. Witness immunity

The Hobbs Act of 1951 makes it illegal to interfere with commerce by robbery or extortion. Section 302 of the Taft-Hartley Act makes it illegal for an employer to bribe employes. The close connection between the offenses prescribed in these two acts often inhibits cooperation with law enforcement officers.

This measure would compel a witness to testify regarding such transactions and accord him immunity against the possible self-incrimination which might result.

7. Fugitive Felon Act

The Fugitive Felon Act now covers murder, kidnapping, burglary, robbery, mayhem, rape, assault with a dangerous weapon, arson or extortion. This bill amends the Act to cover all crimes punishable by more than a year's imprisonment. Maximum penalty would be $5,000 and five years imprisonment.

8. Gambling machine shipments

The Johnson Act also requires gambling machine manufacturers and dealers to register annually with the Attorney General.

This measure would enlarge the registration provision. Manufacturers and dealers would be required to keep detailed monthly records regarding acquisition and disposition of such machines, and these records would be open to the FBI.

An immunity provision also is made in this measure. Persons could be compelled to testify about these required records and given immunity from self-incrimination.

A final provision in the new measure is to extend the scope of the Act to cover foreign as well as interstate commerce.

A war against want can win the peace

by Murray D. Lincoln
President
Nationwide Insurance

Reprinted with permission from "MINUTES, Magazine of Nationwide Insurance."

This year we begin to observe the 100th anniversary of that supreme American tragedy, the Civil War. And looking at it through a century in time, the bloody, savage struggle will somehow seem glorious, romantic, and perhaps even beneficial to the forging of our national character.

What makes war so strangely fascinating? It's not simply the classic conflict between good and evil. Too many wars have been fought with Goods battling it out on opposing sides. Perhaps it's as philosopher William James said, that "the horrors make the fascination. War is the *strong* life; it is life *in extremis;* war taxes are the only ones men never hesitate to pay, as the budgets of all nations show us."

James died in 1910. Yet an essay he wrote that year, entitled "The Moral Equivalent of War," has, in my opinion, great meaning for us today. Particularly since Americans are being asked this year to look back with reverence at the Civil War and at the same time look forward to faster missiles and more devastating bombs that we may be piling up for civilization's last war.

The real war

In James' view, the words "war" and "peace" had come to mean the same thing. In 1910, the United States and England armed solely for "peace," while Germany prepared for the loot and glory of "war." James saw justification for saying "(The) intensely sharp competitive *preparation* for war by the nations *is the real war,* permanent, unceasing; and the battles are only a sort of public verification of the mastery gained during the 'peace' interval."

Wars, in James' time, were fought on a personal hand-to-hand basis. The flags of victory went to the heroic, the tenacious, the inventive. Thus was "national character" strengthened, and the only alternative was "degeneration."

The point of James' essay, then, was that we must find another activity for mankind that will separate killing and destruction from heroism, tenacity, and inventiveness, and, at the same time, provide more opportunities for the development of these virtues. What he looked for was a moral equivalent of war and he thought he found it in an all-out attack against nature. Thus would be preserved the manly virtues, and in a purer form.

A moral equivalent

"War has been the only force that can discipline a whole community," he wrote, "and until an equivalent discipline is organized, I believe that war must have its own way." Yet he believed that social man would someday come up with a moral equivalent. "It is but a question of time, of skillful propagandism, and of opinion-making men seizing historic opportunities."

The time is now, it seems to me, for the following three reasons:

First, whatever was glamorous and noble about war is gone from it. The Light Brigade will never charge again; sabers won't flash on San Juan Hill. In atomic war, combatants won't even see each other. One man, or team of men, will press a button, watch the missile's progress on electronic equipment, and, if all goes well, kill a few million people.

War's prizes gone

Second, war as a useful extension of diplomacy is obsolete. No agressor can hope to come out a winner, as was made clear in a recent report published by a member organization of the Fund for the Republic. "In any future war," the report declares, "the consolation prizes can only be surrender, stalemate, or death.". It describes, as an example, the effect of a ten-megaton bomb exploded in downtown Los Angeles. The blast would kill every living thing for five miles around, cause severe casualties within 10 miles. But the devastation would be completed by the ensuing firestorm that would engulf practically everything within a 25-mile radius of the blast. A 1,000-megaton bomb, exploded 300 miles up, could similarly sear *six western states!*

If people can face these facts of life—or death—and still expect to survive, then, says the report, "a broad and significant new habit pattern will have been introduced and accepted, one grotesquely different

from any we have known for thousands of years—that of adjusting ourselves to the idea of living in holes. From that time onward it will be simple to adjust ourselves to living in *deeper* holes." And, of course, civilization will cease to have any meaning.

An attack on want

Third, the historic opportunity that James foresaw is waiting this very minute to be seized. In a way, it is related to his proposed attack against nature. What I'm talking about is a war against low living standards. It must be global in scope, fought in jungles and deserts, in centers of industry and finance, and in scientific laboratories. America must, in its own interest, join this fight against hunger, poverty, and disease in other lands. We can do this through technical and economic aid programs, extended with no Cold War strings attached. If it's Russia that we must fight, let's make the battleground the newly independent countries and get in the scrap with assistance projects from all branches of government. Help their governments set up production and distribution facilities in which people of small means can participate and benefit financially. Give economic democracy a chance to do for these peoples what it has so abundantly done for us.

A war waged on these terms, it seems to me, gives us our geratest hope for survival and lasting peace. As we have come to realize, a nuclear war can have no winner; in a sincere war against want, with the tools for winning it at hand, no one can lose.

Missionaries beat U.S. government to punch

by Robert S. Boyd

Reprinted with permission from the *Chicago Daily News*, March 18, 1961.

Agents of Uncle Sam are fanning out across the African continent, handing out dollars, food, clothes, and good advice.

They find that Christian missionaries have gone before.

"We're Johnny-come-latelies," Dr. Harry G. Bennett, director of America's first African-aid program, told a Catholic mission leader. "All we're trying to do is increase what the missionaries have been doing all along."

Until four years ago, the U. S. government spent less money on aid-to-Africa programs than American churches did through their missions.

Spreading the gospel

Protestant and Catholic churchgoers in this country have been devoting about $50,000,000 a year to spread the gospel, heal the sick, and feed the hungry in Africa.

The average Protestant donation to missions last year was $2.75. Some gave much more. The Seventh Day Adventists averaged $28 per member.

The National Council of Churches puts out a special catalogue of mission gifts.

Five dollars will supply a native village with a fat packet of garden seeds or enough hatching eggs to start a chicken flock.

For two bits you can get a reading primer, for $30 a "one-foot bookshelf" of religious books and for $50 a he-goat for breeding.

There is also a magazine you can send with directions on how to make a "smoke-less stove" with two basketfuls of mud, 15 bricks and some straw.

The taxpayers first began helping African nations officially in 1952, with a $1,150,00 government grant for Ethiopia.

The government program expanded slowly. It passed the $50,000,000 mark in 1957. Last year $123,000,000 was handed out in a dozen African nations.

"The missions don't have the money to do the enormous job that's needed now," said the Rev. Frederick McGuire of the Catholic Mission Secretariat in Washington.

"What they do have," Father McGuire said, "are thousands of de-

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voted, experienced people who understand the needs of Africa and who know what can or can't be done."

Ten to one ratio

There are still 10 Amercian missionaries to every U. S. government employee on the continent.

American Protestants support 10,000 missionaries in Africa. American Catholics have less than 800, but European Catholics have many more. At last count, the French had 2,197; the Belgians 2,159; the Irish 1,149, and the Dutch 1,136.

This volunteer corps—already on the scene, speaking the language, working for little or no pay, is something a bureaucrat couldn't buy with a billion dollar budget.

"The government should draw more on the missionaries," said Father McGuire. "Many 'Ugly American' situations could have been avoided if we had."

President Kennedy, in announcing his emergency food program for the Congo, said "an increasingly important role in the distribution of food" will be played by the Protestant and Catholic missions."

Church World Service, a Protestant relief agency, is distributing 855,000 pounds of dry milk, 200,000 pounds of flour and 1,600,000 pounds of rice from U. S. surplus food stocks in the Congo.

The Seventh Day Adventists are passing out surplus milk, corn meal and rice through their medical dispensaries. Church World Service has also sent out $500,000 worth of drugs donated by American Drug Firms.

Even before this, a typical American religious missionary resembled a little foreign-aid station.

Bibles plus special skills

Modern missionaries pack more in their knapsacks than Bibles. They take with them special skills, like teaching, medicine, sanitation, crop rotation.

Protestant churches sent 970 new missionaries into the field in one recent year. Of these, 205 were trained as teachers, 21 as agricultural experts, 49 as social workers, 37 as administrators, 28 as technical and industrial experts, 42 as doctors and dentists, and 76 are nurses and medical technicians.

Education in many African countries, until recently, was left entirely to the missionaries.

Sometimes the colonial government subsidized the mission schools. There was no better way to get such dedicated, low-pay teachers.

In the Congo, missionaries pleaded for years with the Belgian authorities to let them open more schools. The Belgians, determined to keep a tight grip on their colony, refused. That's why the Congo had fewer than a dozen college graduates when it was turned loose last summer.

Council of Bishops on aid to education

The Council of Bishops of The Methodist Church, meeting in Boston in April unanimously adopted this statement regarding the diversion of tax funds to the support of private and parochial schools:

The bishops of The Methodist Church reaffirm their position regarding the indispensable place of the public school in American education and their opposition to the diversion of tax funds to the support of private and parochial schools.

In the Episcopal Address to the 1960 General Conference the church was reminded that Methodists "have never looked with favor upon parochial schools designed primarily to serve denominational interests and to foster institutional control of the educational process." It warned against the "unabated efforts to breach the wall of separation between church and state by the diversion of tax funds for sectarian schools" and urged all Methodists to "exercise constant vigilance in order to prevent the gradual, unthinking acceptance by many of our citizens of an alteration in our system (of public education) which would undermine its principles and destroy one of the pillars of our nation's unity and strength."

In response to the bishops' statement, the 1960 General Conference of The Methodist Church adopted the following resolution. "We are unalterably opposed to the diversion of tax funds to the support of private and sectarian schools." In a short time this scattering process can destroy our American public school system and weaken the foundations of national unity."

The proposal to use public tax funds for the support of primary and secondary sectarian parochial schools either in the form of subsidy or loans, has now been lifted and its supporters have avowed that they will bring their influence to bear upon the members of Congress to include this provision in the legislation granting Federal financial assistance to education.

We deplore such action for the following reasons:

It has been declared unconstitutional by the Supreme Court of the United States.

It is in violation of the spirit and meaning of the separation of church and state as interpreted by succeeding generations of American citizens since it was enunciated by our founding fathers.

It is a tactical attack on the public school system of our nation in its philosophy and in its service as a common instrument for the educational development of citizens in a democracy without denominational and sectarian prejudice.

It brands falsely the granting of tax funds solely for public school education as discrimination. The parochial school is an arm of the Church.

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The Quadrennial Program on Race Relations

"Jesus Christ is Lord"—The Christian gospel is this announcement. The Methodist Church is not called on to make *him Lord. Rather our task is to bring the life and practices of our churches and communities into harmony with the fact of the gospel that "Jesus Christ* is *Lord."*

Committed Methodists are under mandate from God through Jesus Christ, from the gospel and the nature of the church, from the General Conference, and from the pressures of social, economic and political movements in our time at home and abroad.

Under the strength of this mandate, and impelled by our own personal gratitude to God for His acceptance of us despite our unworthiness, we declare our intention to move toward more Christian race relations during the coming Quadrennium.

Among the ways in which we believe this can be done are the following suggestions coming from the participants in the Orientation Conference on the Quadrennial Program of Race Relations:

We can and we will cultivate an awareness of the relevance of the special nature of the gospel and the unique mission of the church to any program of improvement in race relations.

1) Small groups of concerned people can gather themselves for prayer, study, and fellowship in interracial groups in church and community. These groups can be open to the leading of the Holy Spirit in finding their leadership role, and in creative use of tension and conflict.

2) Continuous interpretation through sermons, articles, study classes, etc., can be given of the differences between the church and other organizations, between church membership and membership in other organizations, and the fact that the church should lead rather than follow in creative community change. To facilitate delineation between church and secular organization, membership classes prior to church membership should include presentation of Methodist doctrine and discipline, organizational structure including work of the Commission, and opportunity for service and inclusion in small groups of the church.

3) The social creed of The Methodist Church, other Methodist statements on race, and denominational and ecumenical statements on race can be more widely circulated and interpreted in local churches and communities, and more frequent references made to them in speaking to the public and press.

4) Youth and adults can come to know and understand each other so as to provide mutual support and equal participation in all areas of Christian social action such as:

A. Helping youth participate meaningfully in the work of the Commission on Christian Social Concerns;

B. Working through the program and organization of the Methodist Youth Fellowship and Methodist Student Movement, including study in classes and discussion groups, meetings with youth of other racial and ethnic groups, support of interracial conferences, camps, workshops, etc., participation in United Christian Youth Movement activities, and study of the racial problems of the community;

C. Church libraries can be encouraged to have a section on inter-group relations.

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Regional committees formed

The plan for the Quadrennial Program on Race attempts to emphasize in specific ways the urgent need for Christians, and The Methodist Church especially, to work with greatly accelerated speed to help resolve racial tensions throughout our nation and to improve the relationships among the races with a major focus on The Methodist Church and its agencies.

The map of the nation has been divided into 39 geographical regions, approximately corresponding to the episcopal areas with the Central Jurisdiction merged into the geographical jurisdictions, thereby making each region include as far as possible common racial culture patterns and practices.

A *consultative* committee of carefully selected men and women has been designated as a nucleus group in each of the 39 regions with a total of approximately 200 members across the nation. In addition, the Methodist Student Movement and the Methodist Youth Fellowship designated a limited number of representatives to the Orientation Conference of the consultative committee of 200.

The committee will serve for the quadrennium as *CONSULTANTS ON RACIAL ISSUES* in their geographical region, working through the already established commissions. The specific responsibilities of this *consultative* committee will be summarized in a future issue of *Concern.*

The comprehensive report for the Louisville Orientation Conference contained in this issue will serve as a basis of action for the start of the entire Quadrennial Program on Race.

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We can and we will seek to bring the life of the church into harmony with the gospel. We will do this by:

1) Recognizing that the Church is the House of God and thereby open to the whole family of God in its worship, fellowship, and membership.

- Attention can be given to preparing a congregation to extend full Christian fellowship to all people by clarifying the disciplinary requirements for membership which will dispel the false assumption of authority by the local church to limit membership.
- Congregational self-surveys of attitudes, and possibilities can be useful in improving race relations within the church and community.
- Pastors can make a special effort to maintain their pastoral relationship with those who are not of a like mind.
- The Bishops of the Church should speak out and lend their full support to all movements to desegregate within their areas and all Methodist pastors can covenant to support desegregation of the church according to the mandate of the General Conference.
- Church newspaper ads and bulletins can carry the statement that all persons of every race, color and national origin, are welcome.

2) Being aware of the opportunities offered by changing neighborhood patterns.

- More attention can be given to the need for churches in changing communities to be changing churches, perhaps with new hours of worship and new forms of ministry responsive to community needs.
- The Board of Missions can assist in maintaining an inner city church as it undergoes the period of change in an interracial fellowship.

3) Adopting the same brotherly practices in Methodist institutions which we advocate for other agencies in our society.

- Local church people can through conversations, letters, and financial contributions support institutional desegregation.
- Regional committees can survey all Methodist institutions in their region with regard to their racial practices. The findings of the survey can be published, and called to the attention of the governing boards, by the general agencies within the near future. The boards of trustees and administrators can be confronted

with the General Conference pronouncements. They should be encouraged to survey the opinions of students, faculty and alumni of colleges.

4) Seeking for creative alternatives to the Central Jurisdiction more consistent with Christian brotherhood.

- Methodists at all levels of administration can seek to discover reasons for the hesitancy of Negro and white Methodists to cross jurisdictional lines according to Admendment IX, thereby helping the Interjurisdictional Commission to plan for specific means of overcoming this hesitancy.
- In view of the need to eliminate both the "fact" and the "symbol" of segregation from the structure and life of The Methodist Church, the General agencies can continually stress the urgency of implementing Amendment IX, toward the end that the Central Jurisdiction shall be eliminated as soon as possible.
- Dissolution of the Central Jurisdiction can be achieved when, following a "master plan" for progressive dissolution, large segments of the Central Jurisdiction may be moved at a time, rather than the transfer of individual churches or small groups of churches.
- In order that the integrity of all parties concerned may be protected, implementation of Amendment IX can be effected by a "reorganization" of the Methodist work in a given area, rather than by the "absorption" of the Central Jurisdiction churches into the existing structures of the geographical jurisdictions.
- Central Jurisdiction pastors can notify pastors in other places of movement of their members to new communities.
- The Board of Evangelism can assist in launching evangelistic campaigns in communities calling overlapping jurisdictions to participate under some such title as "One in Christ." Pastors can seek out unchurched persons of all races. Special evangelistic efforts can be made to find, bring, and elevate to leadership responsibility, those who accept the Church's position on race.
- Annual Conferences can arrange for interjurisdictional delegates from other jurisdictions.
- Bishops, District Superintendents and pastors can be encouraged to arrange for pastoral appointments in *other* jurisdictions.
- The Commission on Church Union can be encouraged to explore possibilities of union with such bodies as Christian Methodist Episcopal Church, African Methodist Episcopal Zion Church, and the African Methodist Episcopal Church.
- Theological students can be given experience in inter-group relationships through internships.

We can and we will work to bring The Methodist Church into a redemptive relationship with community patterns of racial segregation in education, housing, voting, employment and public access.

- During the process of desegregation of such facilities as public transportation, lunch counters, etc., the white Christian can quietly and naturally take his place among Negroes. When merchants integrate their places of business, Christians can and will patronize them to make certain they do not suffer financially.

Community councils, Boards of Directors of community agencies, ministerial alliances, etc., can be interracial and provide broad areas of understanding.

The churches can establish good relationships with the press in order that creative success stories can be known to the public to strengthen people who are hesitant to make a public witness. Individuals can make use of "letters to the editor" columns to affect community atmosphere.

- Workshops can be held on all administrative levels on human relations with sections attended by real estate men, building and loan and banking interests, builders, Urban League and similar agencies, city officials, and church representatives, to discuss the challenge of restrictive housing practices. Opening mortgage markets and eliminating restrictive covenants can be discussed. All investing agencies of the Church can invest funds in banks or other agencies offering mortgages to minority groups. Listings of cooperative realtors can be made available to members of minority groups who are desiring to move.

- Workshops can be held in local churches for cooperation across jurisdictions for family groups—parents and youth—who are involved in school desegregation. Information concerning desegregation plans in other cities can be used. This work can be in cooperation with Scouts, YMCA, YWCA, PTA's, Methodist Student Movement, Methodist Youth Fellowship, and schools. Encourage participation of white youth in Central Jurisdiction youth camps and vice versa prior to and during school desegregation.

- Church people can meet and know local leaders in non-violent demonstrations and learn their objectives. Christians can determine their moral obligation to participate in and support non-violent protest movements. This concern can be expressed by actual participation or support, such as by prayers, letters and financial assistance, and through the development of channels in the MSM. Ordained clergy and dedicated laymen can minister to the needs of students confined to jail.

- Workshops can be held with law enforcement officers, merchants and other concerned groups in tension areas. This could lead to the development of more adequate police training.

- Commissions on Christian Social Concerns can publish registration and voting requirements and procedures and a study of voting conditions in their communities. Observers at the polls will encourage better voting practices. The wider use of the ballot can be encouraged as an expression of Christian citizenship responsibilities. The League of Women Voters and similar agencies can be helpful.

- Minority publications, distribution, and readership can be encouraged among white readers, and the acceptance of minority group journalists on community newspapers.

- Local churches can establish church school classes and other ministeries in underprivileged segregated neighborhoods. Local churches in changing neighborhoods can set up racially inclusive pre-kindergarten

week-day schools in preparation for new experiences for children and parents.

- To counteract panic in a changing neighborhood, signs can be placed on lawns: "This home is not for sale. We like our neighbors." Open occupancy covenants can be useful in certain situations under guidance of community councils and of officials of inter-group relations agencies.

- Voting can be encouraged by house-to-house campaigns offering information, transportation, baby-sitter's service, etc.

- A core of trained leaders similar to special missionary programs of the Board of Missions or Peace Corps can be provided to be used in changing areas.

- Violations of laws protecting human rights can be reported to state Committees on Human Relations, State Advisory Committees of the U. S. Commission on Civil Rights, and the President's Committee on Equal Opportunities in Employment. Encourage organization of state committees where they do not exist.

- The churches can alert the communities to the true nature and aims of hate groups which undermine good race relations under the guise of anti-communism.

- In areas of tension and trouble we can support the power of negotiation in cooperation with allied groups.

- The church and church agencies can set patterns for the community by employment practices of non-discrimination.

- The Church can open employment opportunities for all races by encouraging labor unions to open their membership regardless of race.

- The Church can work with urban renewal programs to assure the preservation of human values and the existence of the Church in the renewed areas.

These, and other possibilities, recommend themselves to us as avenues along which we can move in fuller practice of Christian brotherhood. Though the discussions of this Conference have tended to move around the Negro-White problem in cities, we must be aware of other centers of racial problems, such as migrant workers, American Indians, Puerto Ricans, Japanese, etc. Each person, each local church, each regional committee, each annual conference, will face and determine before God his (or their) Christian responsibility in all of these areas.

(continued on page 15)

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Opposes liquor-by-the-drink

Dear Sir:

In reply to Mr. Parke Rouse, Jr., who took exception to my recent article "Integrity of Virginia Spiritual Leaders Attacked" in the Feb. 15 issue of *Concern:* As stated in my article, my information concerning the remarks of Mr. Rouse were exact quotations from an AP dispatch from Norfolk which appeared in the *Richmond Times-Dispatch* of Jan. 11.

My objection to his remarks were based on his quoted statement that religious bodies are "the chief opponents of liberalization." Other churchmen, he said, should approach heads of these organizations in an attempt to "at least neutralize them."

Issues do arise in this world in which their can be no compromise, and liberalization of the present Virginia law to promote sales of spirituous liquors by the drink in restaurants and hotels is such an issue.

We believe that liberalizing the present alcoholic beverage control laws of Virginia, which would increase the number of places selling alcoholic beverages, would increase consumption and increased consumption means increased problems.

Dr. Wayne W. Womer
Virginia Church Temperance Council,
Inc., Richmond, Va.

No compromise on alcohol

Gentlemen:

I note with dissatisfaction the letter from Mr. Parke Rouse, Jr., concerning Virginia liquor laws, which appeared in your April 15 issue of *Concern.* I should like to point out that no matter how mildly it is stated, Mr. Rouse is still challenging the clergymen of Virginia to weaken their position against liberalized liquor laws by suggesting that "certain denominational groups (which) have an historic concern with temperance laws . . . develop a common ground . . ." on which they and the proponents of the ABC law changes might stand.

A common ground can only suggest that the clergymen concerned be willing to compromise when one of the greatest concerns of every clergyman and indeed of every Christian should be the alarm of a society where compromise with morality is accepted. Many of the social problems of our communities are the results of such compromises on the parts of Christians.

Is it worth attracting more money into Virginia at the expense of human welfare? Will alcoholism be stamped out or even lessened by liberalization of drinking laws, or will such liberalization tend to augment it in communities where it might not have been a severe problem? Will we, by this move, direct our youth on paths of sobriety or of social conformity in the realm of alcohol? These are the real issues which must be faced by anyone willing to compromise on the alcohol question. Christianity stands for the good of mankind, not its degradation. It cannot compromise.

The Rev. Hugh T. Harris
Elkton, Va.

***Concern* and communism**

Dear Sirs:

My great-grandfather was the first of my branch of the Yancey family to come to Louisiana. He came as a circuit-riding Methodist minister in the early 1800's. We have been staunch Methodists since. I am a member of First Church, Shreveport, La., and of its Official Board and its Finance Committee.

My attention has been called to the work of your committee and its publication. I understand that you are an official arm of The Methodist Church and are a spokesman for it on public affairs. I protest to you that your attitude on public and political affairs is almost totally repugnant to me and that you do not speak for me nor for the great majority of the members of our congregation. We have cancelled our subscription to *Concern* and I hope that it will never be renewed so long as it is edited by people of the liberal variety who now edit it.

To give you some details which are so distasteful to us: You carefully explain the communist viewpoints on matters and at the same time omit the American view or condemn it (viz. the U-2 incident); you give a mild pat to the communists of Cuba; you endorse or propagandize all types of liberal legislation; you oppose the Connally Amendment; you give full publicity to those who would integrate the races and abolish the Central Jurisdiction (furthering the communist objective of causing racial strife) when you must know quite well that this is anathema in the South and in other places.

In short, if one wants to know what is the communist line, he may read *Izvestia, Tass,* the *Daily Worker* or *Concern.* You are doing a great service to communism and great disservice to America. To think that your magazine is unwittingly read by perhaps millions of unsuspecting persons in this country, particularly young people, who assume that since it is a church publication it is, therefore, "all right," is positively sickening.

Clarence L. Yancey
Shreveport, La.

Anti-communist groups

Dear Sir:

I am sure that you share with me deep concern over the dangers of extreme and hysterical approaches to the problem of domestic communism. Such groups as the John Birch Society, the Cardinal Mindzenty Foundation, the Circuit Riders, and many similar organizations raise the spectre of native fascism.

I have observed that a spokesman for the Federal Bureau of Investigation, Chief Inspector William C. Sullivan, has been quietly and persistently trying to encourage a more objective and scientific view of the problem. He particularly notes in his speeches that heightened community responsibility and a sense of social justice are our primary needs in this struggle.

My informants tell me that these extremist groups are causing trouble at his lectures. For this reason, I think it would be extremely useful if responsible persons were to write to Mr. J. Edgar Hoover, commending the stand taken by the bureau and its spokesman.

From this viewpoint, the danger of real fascism has reached a point that can soberly be described as alarming. I feel that we must do more than deplore this; we must support those who are in a position to spread the truth and fight for it.

The Rev. John F. Cronin
Assistant Director
National Catholic Welfare Conference
Washington, D. C.

by *Roger Burgess*

The growing nation-wide concern about objectionable television and radio materials is evident in legislation being proposed before Congress. A number of bills have been introduced which would set up control boards. Two of the most recent are:

HR 4772, introduced by Rep. John P. Saylor (R-Pa.), would create a Commission on Obnoxious and Obscene Matters and Materials, composed of 19 members, including TV-radio representatives, which would investigate the traffic in obscene materials and propose means of combating it. This bill has been forwarded to the Educational Labor Committee.

H Res 185, introduced by Rep. Earl Wilson (R., Ind.), would take note of the "trend toward less control of the moral content" of TV and movies and urge those industries to establish screening bodies similar to the movies' Old Hays Office. The bill has been referred to the Commerce Committee.

Here are three sources of information about new films, with ratings to help in family evaluation:

The Protestant Motion Picture Council prepares such a listing in cooperation with the Broadcasting and Film Commission of the National Council of Churches. Secure copies from Mrs. John W. Bradbury, Preview and Editorial Secretary, 405 W. 23rd Street, New York 11, N. Y.

The Film Estimate Board of National Organizations also issues film reviews. You can obtain copies from 28 W. 44th Street, New York 36, N. Y.

In addition, *Parents' Magazine* has a regular rating of TV shows and films. It is published by Parents' Institute, Inc., 52 Vanderbilt Ave., New York 17, N. Y. Subscriptions are $3.50 per year.

Why are Methodists concerned about alcohol problems? On the Easter weekend in Washington, D. C., more than 500 men were arrested for drunkenness. Two hundred of these could not pay the $10 fine and so spent Easter Sunday in 9 x 5 foot cells.

Query

Question: I have heard a great deal about the work of Alcoholics Anonymous. Where can I obtain more information about it?

Answer: By writing AA's General Service Headquarters, 141 East 44th Street, New York 17, N. Y.

Alcoholics Anonymous is an informal fellowship of more than 250,000 men and women in 70 countries who share their experience, strength and hope with each other, that they might solve their common problem and help others.

Numerous pamphlets, books and other materials are available from the above address. To persons with a "professional" interest in AA the "AA Fact File" is available free on request.

You will find many helpful insights into the problem of alcoholism in the basic text of the AA called "Alcoholics Anonymous." In addition to the books published by AA, we recommend *Understanding and Counseling the Alcoholic* by Clinebell (Abingdon Press, $3.75). This has a chapter on AA.

While local groups and individual AA's differ, there is a general desire to avoid taking a stand for or against abstinence and controls of alcoholic beverages.

Many Methodist ministers have recognized the contribution they can make by working closely with Alcoholics Anonymous in rehabilitation work. Often they become honorary members of AA. However, AA is not allied with any sect, denomination, politics, organization or institution, and it finds strength in this approach.

Information regarding the location of AA chapters may be obtained by writing the General Service Headquarters, or in larger cities AA chapters are listed in the phone book.

Question: What are the key agencies working in the field of alcoholic rehabilitation?

Answer: Here is a list of agencies you should know:

National Council on Alcoholism, 2 East 103rd St., New York 29, N. Y.

Alcoholics Anonymous, General Service Headquarters, 141 East 44th St., New York 17, N. Y.

Al-Anon Family Group Headquarters, 141 East 4th St., New York 17, N. Y.

Alateen Group Headquarters, same address as AA.

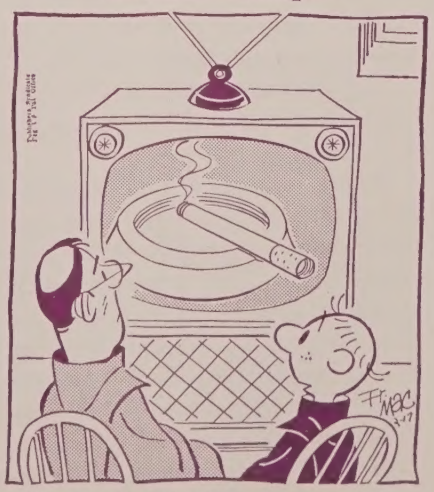
Yale Center for Alcoholic Studies, 52 Hillhouse Ave., New Haven, Conn.

Division of Temperance and General Welfare, 100 Maryland Ave., N. E., Washington 2, D. C.

National Association for Mental Health, 1790 Broadway, New York 19.

National Institute of Mental Health, 900 Wisc. Ave., Bethesda, Md.

Brother Juniper



"Sometimes I wish they'd filter the commercials!"

by *Herman Will, Jr.*

The Soviet achievement of orbiting a human being "around the world in 89 minutes" has given the American people another severe jolt. It is difficult enough to adjust our national pride to the fact that Russian science and engineering has surpassed ours in rocket propulsion. It is much more difficult to accept the fact that this achievement has taken place in a communist dictatorship.

This startling event has occurred at a time when the American people are confused and divided over sweeping attacks against Protestant church leaders and against persons of liberal persuasion generally.

These assaults emanate from both sincere and insincere "anti-communists." Some are honestly alarmed and do not distinguish between proposals for social reform and communism. Others see the present as an opportunity to belabor their theological opponents for ecclesiastical advantage or to smear all progressive social legislation with the communist label.

The tragedy of this centers in the distortion of our attention from clarifying our national goals in the light of our spiritual and political heritage and from strengthening our national life by practicing the religious and democratic ideals we profess.

The struggle with communism is a deadly and serious one. It can only be won as we are faithful to truth, freedom, and other values that inspire us in our moments of highest achievement.

BOOKS

The American Right Wing, A Report to the Fund for the Republic, Inc., by Ralph E. Ellsworth and Sarah M. Harris, published as Number 59 of *Occasional Papers* for November, 1960 by the University of Illinois Library School, Urbana, Ill., 50 pages, $1.

For those who are interested in an overall perspective of the right wing movement in the United States in the last few years, this summary presents an interesting and informative picture.

Obviously, full review of these organizations is impossible in the scope of a 50 page publication. Nonetheless, there is an interesting discussion of several ideas and positions taken by these groups.

It is interesting to note that the Caeynesian idea of "full employment" is decried as basically inflationary and incompatible with free enterprise. Social Security is regarded as a system which "robs the worker of the right to spend his money as he wishes, and plagues the employer with endless paper work." Dr. Lewis Aleson is quoted at the 1957 American Medical Association meeting as saying that Social Security is "part of a mad and unreasoning rush into the cold and leprous arms of the welfare-police-slavestate."

Two other sentences from this publication are of special interest to churchmen:

"Those who feel with Edmund Burke that the poor need only 'patience, labor, sobriety, frugality and religion,' are not impressed with either the people's Capitalism or the Social Gospel, and speak often of bread and circuses. It is here, perhaps that they feel most bitterly the defection of the National Council of Christian Churches, which is impressively pro-labor." Obviously, this refers to the National Council of the Churches of Christ in the U.S.A. with which The Methodist Church is affiliated.

One of the great concerns of the right wing is the fluoridation of water which they believe results in a host of disorders ranging from stiff backs to slow deaths, and which is "in startling contrast to their absolute conviction that the effects of nuclear fall-out are negligible."

Many of the same people also attack bitterly the American Cancer Society and the United States Public Health Service. One who is familiar with the literature of these right wing organizations can only agree with the conclusion of Dr. Ellsworth that "actually it must be apparent that those conservatives who call themselves libertarians and who desire individual liberty for every American simply do not consider Negroes and recently naturalized citizens Americans at all. Otherwise they could not possibly see in an extension of liberty to these people so peculiar an invasion of their own natural rights. Nor do they recognize the basically American contributions to national life which have been made by many of those with no known north European ancestor."

This study is carefully documented with more than one hundred footnotes and references to various publications and individuals. Its authors point out that the dedication and activity of these right wingers have a telling effect upon policies of government. They are one reason why neither the Republican nor the Democratic party is able to carry out the platform which it sets for itself each four years.

It's almost time for the 1961 Churchmen's European Study Tour
July 18-August 26, 1961
See Concern, March 1, 1961

(continued from page 11)

Beyond these, there are specific possibilities open to the entire Methodist Church:

• The Commission on Christian Social Concerns and the Committee on Christian Social Relations of the Woman's Society of Christian Service can be organized and made effective in every local church.

• The Bishops and Cabinets can support the development of strong annual conference Boards of Christian Social Concerns, and Christian Social Relations programs of Conference Woman's Society of Christian Service, and encourage adequate financial undergirding of these programs. It is recommended that they be asked to provide *Concern* for every pastor and local chairman of Christian Social Concerns; that wherever possible, with the approval of the Bishop, special contributions to the work of Christian Social Concerns might be sent to the General agencies for use in areas and conferences where normal funds are not available.

• The regional committees can follow up this Orientation Conference with the organization of the local committees in their region:

1) Youth and student representatives can be added at all levels.

2) Arrange across jurisdictional lines for extensive person-to-person contact and acquaintance and a close working relationship on all mutual concerns in church and community.

3) Stimulate and encourage local churches, councils of churches, and community agencies in new and creative accomplishments in mature Christian brotherhood.

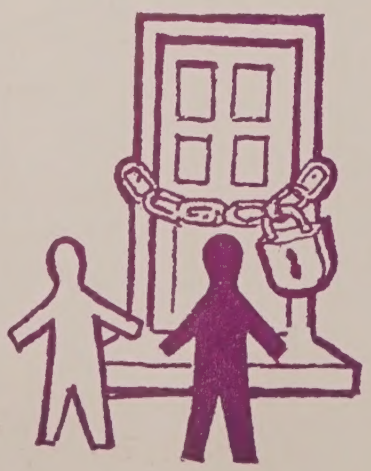
4) Prepare and promote, under the leadership of the General Agencies, plans for the observance of the 100th Anniversary Emphasis in 1963 on Lincoln's proclamation of Freedom, through a second Church-wide Conference on Race. We can discourage the use of symbols in connection with the 100th anniversary of the Civil War which reopen old wounds, and we can emphasize the advancements which have and can be made in better relations.

5) Implementing in every possible way the suggestions of the entire Orientation Conference report and report periodically in *Concern.*

• The Church press, periodicals, Church School materials and all other literature can further emphasize the presence of the image of God in all races and further interpret the role of the Church in all areas of our Christian witness in race relations. Since *Together* is the all family magazine and the most widely read Methodist periodical, it has a special responsibility in the interpretation of the Church's position on race.

• The agencies can work with the Board of Lay Activities and the Board of Education in cooperative development of study units in the area of human relations for the use in Methodist Men's clubs and Church School classes. Also suggest that race relations be included on the agenda of the Methodist Men's Convocation in Purdue 1961.

• The "continuing program of The Methodist Church to abolish the Central Jurisdiction, promote interracial brotherhood through Christian love, and achieve a more inclusive Church" (General Conference 1960) can be accomplished through the Interjurisdictional Relations Commission in cooperation with the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns and the Department of Christian Social Relations of the Woman's Division of Christian Service. Attention is called to the seven major provisions of action for this Commission and the provision for delegation to responsibility for action to the commissions of the respective jurisdictions, local district, annual conference, and area levels of the Church.



These suggestions of things we can do to bring about what we can and we will achieve *in race relations are necessarily incomplete. No matter how thorough our planning we cannot know the time and place when our individual convictions will be tested. We can only here dedicate ourselves to respond in the spirit which we have here experienced in these days together as—Christians under orders—we move toward an inclusive society.*

Diplomat snubbed

The snubbing of an African diplomat, who was refused service in a Hagerstown (Md.) restaurant a month ago, has brought official apologies from high Government officials, and may spur efforts of the Federal and Maryland governments to halt future incidents.

The discrimination incident happened when William Fitzjohn, Charge d'Affaires for Sierra Leone, stopped at a Howard Johnson restaurant at Hagerstown and was refused service because he was a Negro.

The incident has led to State Department and White House efforts to prevent racial discrimination against Negro officials from foreign countries.

Dateline

(continued from page 1)

The first will be the Sixth Ecumenical Institute for Christian leaders sponsored by the Southern Office of the National Council of Churches. The Institute will meet at Blue Ridge Assembly, N. C., June 11-16, 1961.

The registration fee for the Institute is $6.00. Registration forms may be secured from Rev. Edward Lantz, Director, Ecumenical Institute, 63 Auburn Avenue, N. E., Atlanta 3, Georgia.

The second Institute is the World Institute held at Northwestern University in Evanston, Ill., August 7-11, 1961.

In addition to lectures and seminars on the world mission of the Church, there will be special courses and a workshop on social action. Courses offered are: Christian Social Action and the Mission of the Church and The Christian Family and Rapid Social Change.

An afternoon workshop on social action will be led by Miss Theressa Hoover of the Woman's Divisions' Department of Christian Social Relations staff.

The registration fee is $7.50 and room and board will be $33.50 for the five days. Registration forms are available from Rev. Robert Regan, Jr., Director of Organizational Activities, 100 Maryland Avenue, N. E., Washington 2, D. C.

General Secretary writes

(continued from page 2)

of good government.

When Bud Wilkinson was tapped by President Kennedy to lead a national physical fitness program, sportswriter John Cronley observed that we have an even greater need for the development of moral fitness in the United States. The basketball scandals would indicate that authorities are right who say that the multi-billion dollar gambling racket is becoming an ungovernable menace to good government. The Attorney General needs our support in eradicating this peril. Character, as well as good citizenship, is involved.

Exercise responsible citizenship

REGISTER CHRISTIAN OPINION

Congressional directory for the 87th Congress

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Bishops' statement

(continued from page 8)

The advancement of the Church is the reason for its existence. The use of public funds for this purpose is a furtherance of sectarian ends.

With one exception it does not have the support of major religious bodies.

It would divert funds now needed for the support of the public schools charged with the responsibility for providing education to all children of school age and would open the door for a government-supported dual system of primary and secondary education which would be divisive, un-American, and would encourage a struggle for the religious control of American education.

The bishops of The Methodist Church call upon our ministers, lay leaders and agencies to acquaint our Methodist constituency with the Methodist position on this issue and the reasons which support it and to inform the legislators before whom such proposals shall come of their intention to work to maintain the separation of church and state in the field of education as it has been interpreted from the founding of our Republic until the present time. We believe such expression of our convictions to be the right and responsibility of our citizenship in a free society.